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THE
MYSTERIOUS TRAVELLERS,
(OR TRAVELLERS TO MOUNT ZION,)
EMBLEMATICALLY REPRESENTED
THROUGH
THE DIVERSE MAZES
OF THIS
MORTAL SCENE:

WHEREIN IS RELATED THEIR IMPORTANT RESOLUTIONS AND
UNDERTAKINGS BY LAND AND BY WATER, AND THEIR SAFE
AND JOYFUL ARRIVAL AT THE DESIRED HAVEN, &c.

"Great is the mystery of godliness."—1 TIM. iii. 16.
"I have used similitudes."—HOSEA xii. 10.

Some look at tinsel, some at gold ;
We search for treasures yet untold :
We'll toll through storms, or heavy pressure,
And gain our point with added pleasure.

FIFTH EDITION.

LONDON :
PRINTED FOR THE AUTHOR :
SOLD BY JOHN MASON, 66, PATERNOSTER-BOW ;
AND OTHER BOOKSELLERS.

1853.

141. m. 44.

[ENTERED AT STATIONERS' HALL.]

THE
MYSTERIOUS TRAVELLERS,

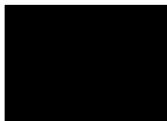
EMBLEMATICALLY REPRESENTED,

Through the Diverse Mazes of this Mortal Scene,

Is an entertaining and instructive composition, embodying the vices and the virtues, the passions and the appetites, which hold conflict in the human bosom, in an allegorical representation. Thus a youth pursues a fascinating female, overtakes her, is wounded with a dart, and she disappears. The following explanation is quite in character: "He quickened his pace and soon attained the summit of the hill, when she again vanished. His horse then threw him, and he rolled down the other side of the hill. I turned to my guide, and cried, 'O unfortunate youth! what has become of him?' My guide answered, 'The horse upon which this youth was mounted is Extravagance; the person he pursued is Worldly Pleasure; the dart she threw at him is Disappointment; the name of the hill is Vanity; and the other side of it is called Loss, which leads to the town of Poverty.'" The above is a fair specimen. It abounds in imagery, well sustained, and appropriate. It is a little book which decorates important truth in allegorical robes, which every reader must understand.—*Review of Imperial Magazine, edited by Samuel Drew, M.A., Sept., 1831.*

ON.

course pursue,
ave in view;
invidious eye,
py;
nge your way,
toils repay.



THE
MYSTERIOUS TRAVELLERS.

My dwelling being situated at the entrance of a large wilderness, it struck my mind, one summer's evening, to explore some of its intricacies : all was still, except at intervals the rustling of the leaves occasioned by the gentle breeze, or the little warblers, carolling forth their lays, caught my ear.

As I walked along, viewing with delight the surrounding objects, a train of thoughts entered into my mind, and these were the subjects of my meditation :—What am I ? What are my pursuits ? What is eternity ? I felt that I was a living creature, fearfully and wonderfully made, possessing different senses, such as hearing, seeing, &c. I likewise perceived that there was something of a superior nature dwelling within me. This must be a soul, thought I, which is capable of feeling joy, sorrow, fear, hatred, and love : it can reflect on the past, and anticipate the future. I perceived I had

? Since I can recollect, the first and the
have been gratification; I always sought
that which I thought would give me satis-
faction; but, alas! how vain has been the
pursuit. I have grasped at pleasures which
have vanished like shadows, and left nothing
but an aching void. My next thought was on
immortality: reflection took flight into its bound-
less ocean; quick as an arrow from a bow, it
plunged into its unfathomable depths, it laboured
in vain to rise to its unmeasured heights, but all was
useless; it strove to find an end—but, alas! the
endeavour was vain. Eternity! O eternity, though
how incomprehensible thou art!
Lost in amaze, and fatigued with thinking

thus addressed me: "I am sent to instruct thee, by showing thee many wonderful things. which, if attended to, will be for thy everlasting happiness." At that moment, I saw a youth on a swift horse in pursuit of a splendid female, dressed in gaudy apparel, whose brows were decked with artificial flowers. The youth seemed in full chase, and the object he pursued moved as swift as the wind. Sometimes he laid hold of her flowing garments, and when he thought he had accomplished his purpose, she turned, and, with incredible swiftness, darted a sting into his bosom, and vanished in a moment. The youth looked round in the greatest dismay, and casting his eyes on the top of a hill, he beheld her standing beckoning him to ascend; he quickened his pace, and soon attained the summit, when she again vanished. His horse then threw him, and he rolled down the other side of the hill. I turned to my guide, and cried, "O, unfortunate youth! what has become of him?" My guide answered, "The horse upon which this youth was mounted is Extravagance; the person he pursued is Worldly Pleasure; the dart she threw at him is Disappointment; the name of the hill is Vanity, and the other side of it is called Loss, which leads to the town of Poverty."

But let us go and see what is become of him."

I thought, in my dream, the guide led me round the hill, where I beheld him with folded arms in the greatest agitation, pacing backwards and forwards in the town of Poverty, at the end of which was a small road to the left, called Despair, which led to an awful gulf, called Suicide. The youth turned up this lane, and with a trembling step approached the gulf, and was about to throw himself down, when a bright star appeared, and a voice said, "Turn ye, turn ye, why will ye die?" (Ezek. xxxiii. 11.) The youth started, and trembled. The voice said, "Follow me," (Matt. ix. 9,) which he instantly obeyed. The star then went before him, till it led him into a long avenue, called Serious Reflection, leading to the Valley of Conviction. As soon as he entered the Valley, he perceived a dreadful storm ready to burst upon his head, and a tremendous mount, called Sinai, or the Sin-discovering Mountain, where he learnt the danger of his state by nature and by practice. Here the thunders broke upon his ears, and made him quake for fear. Here he perceived himself, spiritually, "full of wounds, and bruises, and putrefying sores;" (Isai. i. 6;) over his head he beheld

a sword suspended, and at his feet a dreadful gulf.

As he stood tottering on the brink, he exclaimed, "Lord, be merciful to me, a miserable sinner!" "What must I do to be saved?" (Acts xvi. 30.) A voice then said, "As I live, I have no pleasure in the death of the wicked." (Ezek. xxxiii. 11.) At that moment an admirable personage advanced, smiling, and said, "My name is Hope; I am come to help thee to pass this awful precipice." He gladly accepted the offer, and endeavoured to walk along the side of it. Hope, bidding him fear not, directed his attention to a mount that was at a small distance; but it was so encompassed with clouds that he could not perceive what was on its summit. At length he came to the foot of it; still the earth quaked, and Mount Sinai thundered. The youth trembled excessively, when Hope thus addressed him, "Young man, you must ascend this mount, which is called Calvary, to view the wonders of redeeming love: yonder stands one ready to help, whose name is Faith."

The youth then attempted to advance; but his strength failed, and he fell to the ground as dead. Hope strove to comfort him, and a voice said, "Ask, and ye shall receive." (John

xvi. 24.) He then cried, "Give power." His prayer was immediately answered ; and by the help of Faith, he ascended the mount with ease ; when, lo ! the clouds dispersed, Faith directed him to a cross bedewed with hallowed blood ; beneath the cross was a fountain, into which the youth plunged, and was made whole.

The thunders of Mount Sinai now ceased, and there was a great calm ; the fashion of the youth's countenance was also changed, and he appeared a new creature. Immediately another person appeared, whose name was Love, and gave him to drink of the "wine of the kingdom," which filled the youth with joy unspeakable, and full of glory." I saw also a narrow road, close by the cross, with this inscription written on the gate that was at its entrance, "The Way to Happiness." Accompanied by Faith and Love, the youth entered this road ; but just as he was so doing, his foot slipped, (Psal. xciv. 18,) and he nearly stumbled into the valley, called The Things of Time and Sense. This perplexed young Turnwell, (for that was his name,) and he cried aloud for help : immediately Love expanded a beautiful pair of wings, and conveyed the youth beyond The Things of Time and Sense, to a mount called Rejoicing ; fro

whence he could discern the City of the Great King. Here he fed on the bread of Heaven, and was like a giant refreshed with new wine ; and this was the song of praise he had in his heart,

O ! what a happy youth am I,
That e'er I heaved the contrite sigh,
And view'd the bleeding Lamb ;*
I feel the kingdom in my heart,
My soul is ready to depart,
To praise the Great I AM.

I saw in my dream that he walked gently, appearing in a delightful frame of mind ; his ecstasy was abated, but a divine tranquillity possessed his soul. When he came nearly to the bottom of the mount, there stood a small cottage, called Rest, covered with " the rose of Sharon, and surrounded with the lily of the valleys." (Sol. Song ii. 1.) Here the Traveller reclined at ease, while the fire of divine love burned on the altar of his heart. In this calm retreat his attention was attracted by the appearance of one whose silver locks and venerable countenance bespoke him to be of great age, who inquired of the Traveller in the most loving manner concerning his journey. He also described the beauties of the country he was travelling to, the dangers of the way

* " Christ, the Saviour of the world."—John W. 42.

leading thither, the enemies he would have to encounter, and the way whereby he might overcome them. He said, "You will have to carry your daily cross, and to walk in the narrow way; but the King of the heavenly Canaan will cause a light to shine on the path in which you are to go; you have, likewise, a monitor in your bosom, which, if you attend to, will guide you continually; will tell you what to do, and will chide you when you do wrong. You must be very obedient to this teacher, and thus you will arrive safe at your journey's end." The Traveller seemed quite delighted with this advice, and arose to proceed on his journey, but entreated the old gentleman to accompany him, and inquired his name. He replied, "My name is Written Word; I am the friend of Zion's Travellers, and much beloved by them.

Now they both went on together till Turnwell came to a great cross which lay in the way; he strove to avoid it, but Written Word said, "Son, you must take it up." The Traveller blushed, and stooped; Love flew to his relief, and helped the cross on his shoulders; Faith next appeared, and showed him a glorious crown glittering through the sky; *and a voice said, "Bear the cross, and you*

shall wear the crown." Turnwell hearkened, and passed on his way. Written Word charged him to "be faithful unto death." (Rev. ii. 10.) He seemed delighted with his counsel; and though for a season they were constrained to part, yet the Traveller's heart was filled with venerating love towards him, and thus he sung,

How sweet it is to know the Lord,
And to peruse the Written Word,
And read each promise there;
Not all the joys that earth can bring,
Its balls, its routs, its noisy din,
Can with such bliss compare!

I feel I am quite happy now,
The cross seems light, I can't tell how;
My soul is fix'd above;
The sun shines bright, I feel his power,
O come, thou pentecostal shower,
Dissolve my soul in love.

Thus the traveller went on shouting aloud the praises of Zion's King; and even inviting "the trees to clap their hands for joy." (Isai. lv. 12.)

He had not walked far before he was overtaken by an interesting stripling; with whom he immediately entered into conversation, about Mount Sion, and the "Lamb that was slain." To my great astonishment, the clouds opened,

and, "behold a great throne, and he that
upon the throne was to look upon like a jas
and there was a rainbow round about
throne." (Rev. iv. 3.) He appeared to lis
with attention to what the Travellers said, an
rote down every word in a book; also a loud
oice issued from the throne, which said,
They shall be mine in that day when I make
p my jewels." (Mal. iii. 16, 17.) I then
eheld a cloud of glory, that descended and
overshadowed the Travellers, which filled them
with inexpressible joy. I viewed them with
elight, and said to my guide, "Surely this,
nd this alone, is happiness!" He gave a
mile of approbation, and said, "Do you think
ou can bear a scene among the infernals?"
boldly answered, "Yes." I no sooner spoke
he word, than I beheld the regions of awful

and fro in the earth, and from walking up and down in it; (Job i. 7;) and it gratifies me to state, that a great part of mankind are hastening towards these regions as fast as time can carry them. Those who pay no attention to religion give me very little trouble, they are my ready servants; I can wind them about as I please; keep them, by all kinds of diversions and vanities, from hearing or doing anything that is called good, and excite them to all that is cruel, lustful, and evil. I am also glad to inform you, that religion, in name only, is become fashionable; so that those that will not acknowledge my ways when they are among godly people on the Sabbath, nevertheless are under my government all the week. These characters must be closely followed up, lest they be caught in the Gospel-net, and escape from us. Watch over penitents also, and discourage them all you can: when their hearts are broken because of their sins, suggest to them that it is a shame to be seen weeping on account of them; and that they by no means divulge the state of their minds to those who would unfold and expose my devices; by these means many will fall back into my hands again. And those who have very little of the spirit of Him whom they profess to love, but

whom I hate, you may easily obtain. Beguile them into sin, and then expose them ; thus the friends of my kingdom will be strengthened and rejoice, and many will lose their good opinion of religion, and thereby we shall gain a great point. Draw them from the simplicity of the Gospel in their appearance and manners ; tempt them to be of an inquisitive, meddling, judging spirit ; make them imagine that they are inoffensive, and are never doing or meaning any harm by it : and by this self-conceitedness they will serve my purpose unconsciously. By prying into the affairs of others, and hastily divulging the misrepresented intelligence they gather, they will awaken resentments, many disputes may follow, and wide-spreading rumours be circulated ; thus friendships will be dissolved, and the union of families and societies will be marred, or broken up. Labour to infuse into them a spirit of jealousy, which will lead them to suspect others, and misconstrue their words and actions ; thus they will be easily offended. Use all your art, when they have got fresh strength for their spiritual endeavours, to make them think they are deluded, and so they will set light by what they have received ; also make them suspect *their spiritual companions* ; sometimes cause

them to think they slight them ; and sometimes, when they may advise or reprove them, tempt them to resent it, and turn away from them ; whereby they will be more liable to come over on our side. Tempt them to be watching over others for evil, exposing and magnifying their faults, and hiding their better qualities. Excite in their minds the spirit of criticism, that they may be continually finding fault with their Ministers. Entice them to squander away their time, to walk it away ; talk it away, play it away ; anything but improve it. Keep them up at night by amusing conversation, or whatever you can contrive, and thus they will suffer in their constitutions as well as in their interests and usefulness. Tempt them to a spirit of trifling and laughter, whereby their seriousness and godly carriage may imperceptibly decline, till they begin to neglect prayer and other duties. Draw some as you can into adultery, and fornication, into swearing, and lying, taking God's name in vain, and using sacred words about trifles ; to deceit and dishonesty, to Sabbath-breaking, gambling, and cruelty ; into carelessness, idleness, and extravagance, whereby they will be rendered unable to pay their debts, and thus they will disgrace themselves, and forward ~~may~~

cause. Tempt those who have it in their power, to hold their hands from relieving the poor ; make them fearful, covetous, and narrow-minded, so they will be miserable in themselves, and out of favour with God ; and thus they will take larger steps towards us. Make them hard-hearted to man and beast, and so make them contrary to what they would be called, Christians. These, and as many more schemes as you can think of, be diligent in employing, and you will people my kingdom apace. I hate the pious, spiritual-minded ones, whose conversation they say is in heaven, whom I cannot any way entangle in my devices, notwithstanding my utmost efforts. They have deprived me of many of my servants, and are overturning my endeavours in every way they can, through applying continually to Him at the head-quarters, whom they call the " Captain of their salvation," who is always defeating me. These devoted ones are perpetually going against me, and stirring up others to do likewise ; and are also invigorated and commended by their Captain for the same ; so that my interest in many persons is daily weakened, and will eventually come to nothing. I particularly hate those called faithful Ministers, *who will not let their congregations sit at ease,*

and indulge in their sins ; who are thundering forth warnings and reproofs, and pouring out exposures of me, whose pious examples some say speak even louder than their words, and so I am overthrown. I detest also those bold ones, who go out into the streets and highways making their noise against my interest. Many have been caught away from me by them, who did not go to any other place to hear what they call the word of life ; and so I should have had them at last, but for these rangers abroad, who force their way through every thing, and strip me of my willing servants by the hundreds. These, together with the others, you see, have done, and are doing me much harm. Oppose them, one and all, with hellish zeal and malice ; but remember that they are under the command and protection of the ‘ Captain of their salvation,’ the Lord Jesus Christ, who sometimes stretches out to them His powerful arm from the clouds, and cries, ‘ Fear not, my careful Shepherds, my vigilant soldiers, follow me ; he that followeth me shall have the light of life. (John viii. 12.) Mark my directions ; look unto me, mighty to save ; (Isai. lxiii. 1 ;) I can command more than twelve legions of angels. I have the brilliancy of stars, and the crown of righteousness for

cannot act upon them, they are in-
Try your skill, therefore, entice or
them by any means, or in any way
into them worldly-mindedness; make
uncharitable, discontented, and covetous
them from their humility, meekness, and
spirituality, and perseverance, and in-
in their stead, whenever you can, pride
consequence, self-indulgence, and high-
ness, in whatever way or manner you can
of. Try hard to incline them to do
to that which is opposed to the orders
directions of their Captain, and then to
fear to look up to Him, although it is
positive command that they should do

in the world; they say, they go against 'the world, the flesh, and the devil,' and I find it so; for they have pulled down my strong holds, and brought my best edifices and highest towers flat to the ground; and there seems also now to be coming against me armies upon armies, for by them even distant lands hear the sound of their Captain's voice; and people of all descriptions and of heathen nations are flocking to His standard; so that my kingdom is shaking, and my influence weakening every day; therefore play your parts as agents on my side to the utmost. Labour to cause every individual of the ministerial army to step aside, bow them down to the ground, if you can; depress and keep them, if possible, from calling on their Captain for grace, mercy, and pardon, and from looking instantly again for help from Him; for suddenly he may assist them, and then they will rise up and bruise and box you harder than ever; nay, chase you sharply, sword in hand, till you shall be forced to flee into any places where you can find entrance; which you always may, if you take course toward drunkards, quarrellers, fighters, swearers, deceivers, unclean persons, thieves, liars, and what they call Sabbath-breakers, or Sunday-sellers, and pleasure-takers. These always have

an open entrance ; but I care not so much about these, because they are willingly doing our services, and will come of course to our abodes when they end their mortal career.

“ And now I have given you charges about Preachers, I have also to speak about Hearers. Labour especially, my infernals, to overthrow the effect of the Gospel where it is preached in what they call a faithful, searching manner ; divert or distract the minds of individuals while hearing, and so they will miss the words particularly designed by the ‘ Spirit of God for them ; bring some friend or acquaintance in their way, immediately on their leaving the place of worship, who will introduce other subjects to engage their attention, and so their consideration and serious reflection on what they have been hearing will be prevented ; and consequently their benefitting by it, and growing up in what is called holy religion. Stop the spiritual work as much as you possibly can, in the minds of all, as you can find opportunity to assault and deceive ; raise all kinds of evil reports against it. Upon the whole, keep all and every one back from prayer and watchfulness, lest they bear fruit unto holiness ; because ‘ the end thereof is everlasting life.’ (*Rom. vi. 22.*) I give you this charge, my

demons :—Do your utmost, and contrive all the mischief you can !”

An assent and a horrible shout of applause from the infernals now resounded through the abyss of woe. I trembled, and laid hold of my guide, and in an instant found myself again where I left the Travellers, whom the cloud still encompassed, and who were still conversing on heavenly subjects.

Now Beelzebub and two of his emissaries made their appearance. He looked at the Travellers with a malicious grin, while fury seemed to burst through his eyes. He was in discourse with those that were with him, and appeared to be giving them directions concerning the Travellers. My guide told me these two emissaries were come to tempt and buffet the Travellers. One was Apostacy, and the other was Despair. I saw in my dream, the Travellers descended into a great valley full of briars and thorns ; this valley was called Persecution. The sun was now overcast with a very dark cloud, a storm arose, a tremendous flood also came rolling towards them. At this juncture of distress the Tempters advanced. Apostacy appeared in glittering garments, Despair stood at a distance, in sable attire, watching his opportunity. Apostacy stepped

up to the Travellers, and thus addressed them :
"I am come to advise you, my friends, to return with me, and I will show you an easier way, which is not beset with so many dangers." Now the stripling's feet began to slide, through giving ear to the Tempter ; but Turnwell consulted his oracle, which said, "Press towards the mark for the prize of your high calling ;" (Phil. iii. 14 ;) "for through God ye shall do valiantly." (Psal. lx. 12.) He therefore said to his companion, "If you believe that deceiver, you will soon draw back from the right path:" but he replied, "You judge too hastily, brother ; you see the way is difficult, and if we can escape these dangers, so much the better ; they are increasing upon us, and there appears no way of deliverance." Despair now stepped up, and slyly whispered in his ear, "You certainly will be lost !" This made the stripling tremble ; and now Turnwell's fears were realised, for the youth laid hold of Apostacy's arm, and by a very slow pace went out of the way. Turnwell cried after him as long as he was within hearing, "Thou art grieving thy best friend, and wounding thyself !" Turnwell's brow became like brass, so he pressed on manfully : he looked to the right hand and *to the left ; all seemed to make against him :*

the winds blew incessantly, and the floods advanced rapidly: but he cried with a loud voice, "Lord, help me;" (Matt. xv. 25;) and a still small voice answered, "When thou passest through the waters they shall not overflow thee." (Isai. xliii. 2.) This comforted the Traveller, and in a short time he got through better than he expected. In the midst of the waters he repeated these words,—

Although I pass o'er trouble's wave,
With scarce a ray of light,
I know that Jesus died to save:—
His name is my delight.

Thus Turnwell went on, and found the promise verified.

As soon as the floods subsided, he advanced, and proceeded on his way till he got to the foot of a hill, called Self-Denial; when he was approached by one who made a showy appearance, and with deceitful smiles thus accosted him: "I am come to warn and advise you concerning your journey; this hill is very difficult, and many have attempted to ascend it, but have failed; I therefore advise you to come with me, and I will lead you a way round the hill that will be more pleasant." While the Tempter was speaking, the Travel-

ler consulted his oracle, which cautioned him against subtilty ; he therefore treated his words as wind, looked at him with disdain, and pressed on with all his might. The Tempter fled with disappointed looks, while the Traveller ascended the hill, which appeared very difficult at first, but as he advanced it grew easier, and at length pleasant ; and this was the song that flowed from his heart :—

Self-denial first seem'd grievous,
But how sweet it now appears ;
To rich blessings it is previous :
Souls abstracted scorn all fears.

I saw in my dream the Traveller went on till he came to a spacious edifice, called Deep Experience, which was surrounded by extensive grounds, commanding delightful and distant views. On "the walls was inscribed Salvation, on the gates, Praise ;" (Isai. lx. 18 ;) and on a marble tablet under the roof was carved, in large letters, "Stablished, strengthened, settled." (1 Pet. v. 10.) Exhausted with fatigue, the Traveller longed for refreshment : at this moment there appeared to his view one whose name was Spiritual Worship, who conducted him to an adjacent temple, *upon which was written, Heart ;* one named

Self-Examination also brought a candle, and directed him to search every corner, and take heed there was no old leaven therein. The Traveller entered the temple, and with the greatest minuteness searched every corner, but to his utter dismay, he found a quantity therein, which caused him to mourn and bitterly lament. He had not long been in this embarrassed state, when Faith appeared, and diffusing a glorious light, touched a secret spring in the temple, called Prayer, which caused the roof to open, and immediately a crimson shower descended and washed away all the old leaven. Then, while spreading a table composed of the greatest delicacies, Faith directed Turnwell's eye to a most glorious Personage, who appeared "with dyed garments, travelling in the greatness of his strength." (Isai. lxiii. 1.) He stepped from mountain to mountain; when he came to the temple, he entered, and supped with the Traveller, and the feast was everlasting love.

The cloud of the Divine Presence now overshadowed him, while he supped with the King of kings, and thus expressed the breathings of his soul: "He brought me into the banqueting-house, and his banner over me was love ;

and his fruit was sweet to my taste." (Solomon's Song ii. 3, 4.)

Thy blood has cleansed my sinful heart :—
O gracious Lord, no more depart,
But still my comfort prove ;
And let me at this banquet stay,
Till visions of eternal day
Transport my soul above.

When the Traveller was regaled, the King accompanied him into the garden, which yielded rich perfumes, and led into some beautiful "green pastures," where they ranged in delightful intercourse till they came to "the still waters;" (Psal. xxiii. 2;) there the Traveller sat down on a small bank, called Peace, where he seemed full of pleasurable feelings, and thus he sang,

The pure in heart shall see the Lord ;
O what a soul-reviving word !
I'm now refined by grace ;
O what a blissful rapt'rous hour !
I feel the sanctifying power,
And see him face to face !

With peace and joy my soul o'erflows,
Such glory in my bosom glows,
It gives supreme delight ;
In a such a frame as this I'd stay,
Till realms of everlasting day
Break on my ravish'd sight.

O glorious sight! a shining throng,
Who pour the loud triumphant song,
In blood-wash'd robes array'd ;
Who cast their crowns before the throne,
The wonders of that ransom own,
To wretched man display'd.

Shortly after closing his song of praise, he fell into a pleasant slumber ; the sweet smile that was on his countenance indicated he had happy dreams.

Now I beheld two celestial ones, whom the King appointed to guard him whilst he slept. They looked at him with astonishment ; then at each other, and seemed desirous to fathom the depth of redeeming love. Presently I saw two venerable forms approach, one was Diligence, the other Written Word. Diligence awoke the Traveller, who rejoiced to see his venerable friend Written Word, who thus addressed him : " I am come, my young friend, to invite you to explore the interior of the delightful dwelling of Spiritual Worship, the King having given liberty, which is an unspeakable favour. Written Word then conducted the Traveller into the spacious hall of the noble edifice, called Deep Experience. The first thing he saw was this inscription, " Habitation of God through the Spirit," (Eph. ii. 22.)

Through the hall the Traveller passed into one of the apartments ; the beauty of its walls filled him with admiration ; upon them was richly engraven by the hand of a complete workman, the following sentences :—“ Full assurance of faith.” (Heb. x. 22.) “ Full assurance of understanding.” (Col. ii. 2.) “ Full assurance of hope.” (Heb. vi. 11.) “ Filled with the Spirit.” (Eph. v. 18.) “ Filled with the fruits of righteousness.” (Phil. i. 11.) “ Sanctified wholly.” (1 Thess. v. 23.)

In this apartment sat Spiritual Worship : here the Traveller was delighted with what he saw and felt, and found himself quite at home. I forgot to remark, that the King had given him a beautiful shining garment, so that he made a very striking appearance ; and all that saw him took knowledge of him that he had been with the King. “ Welcome, my friend,” said Spiritual Worship, “ to this secure delightful abode ; there are few that like to come here ; but when they are come they never repent it. Though the way to it seems irksome at first, it becomes pleasant at last.” “ Your words are most true,” said the Traveller : “ and if not too intruding, I should much like to hear your history, which I am sure must be very instructing.” “ I am glad to

find you are willing to receive instruction," replied Spiritual Worship; "therefore, agreeably to your request, I will relate my history. I proceeded from God; he placed me in the Garden of Eden, where I reigned with unrivalled sway. Adam and Eve delighted in me; and while innocence was their companion, our friendship was mutual. But, through the temptation of the Devil, they rebelled against me: Innocence died in the garden, and I fled to my glorious Source. The rebels were turned out of Paradise, but not destroyed. I was again dispatched to instruct them in their duties; was employed to build an altar, and to show them the meaning of their sacrifices; to point their minds to the great atonement, that in the fulness of time should be offered for the human race. Abel delighted to hear my instructions; and by faith's enlightening beams he penetrated through future ages, and viewed the Redeemer bleeding and dying for sinful man. In this delightful frame of mind he built an altar, slew the lamb, and offered an acceptable sacrifice. But his brother Cain hated me, and would never receive my instructions; therefore in an envious spirit he slew Abel, and ruined himself. At this period I *abode with delight among the offspring of*

Adam, who were called, for their piety, the sons of God. I comforted them when the big drops of sweat fell from their manly brows; and when they retired to rest, I smoothed their bed, and bade them sleep. There was one lovely youth, whose name was Enoch; he was my peculiar care; he received my instructions, and delighted in my way. Suffice it to say, he walked with God, and was so beloved of heaven as to be translated to glory. After a season of intimate fellowship with me, a great number joined my enemies, and turned my despisers. (Gen. vi. 2, 3, &c.) In vain I knocked for entrance at their doors who once welcomed me; venerable Noah alone received me, and in his family I passed many days. Jehovah, seeing I was despised, revealed to Noah his intention to destroy the world by water; but as he always loved mercy, he gave them more than a hundred years to repent; during which period I encouraged Noah, the preacher of righteousness, to use every means to convert that perverse and wicked generation; but all was fruitless, all was ineffectual. At length the awful day arrived: Jehovah would be trifled with no longer; he broke up the fountains of the great deep, and opened *the* water-spouts of heaven. In the midst of

their revelling and frantic mirth, the floods descended in mighty torrents; too late they saw themselves in error: in vain they strove to climb the tallest tree, or mount the highest tower; all was unavailing; the hand of God followed them, and plunged them in destruction. I accompanied Noah and his family into the ark, where we remained till the earth was cleansed from its polluted progeny. It would detain you too long to enter into all the particulars of my history; Abraham, Isaac, and Jacob were my beloved friends; likewise Moses, Joseph, Elijah, Elisha, David, indeed all the Patriarchs and Prophets; I was beloved by all the holy men of old. When the great Messiah came, he commended me at the well of Samaria, and, according to his prophecy, (John iv. 23,) I made my public appearance among the primitive Christians. I then reigned without a rival, and my joy was full; but persecution arose, and my friends were led to prison and the stake. I wonderfully supported them when in the flames, and they are now standing round the throne of God. (Rev. vi. 9.) At this present time thousands undervalue me, and many who profess to love me are too fond of outward things to enjoy my society; for I only make my abode in a mind secluded or

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own off from earthly things ; my throne is
quillity, and I reign in the souls of those
are deeply experienced in the things of
I. I am called by some 'the inward anoint-
' (1 John ii. 27.) I am sent to impart
the knowledge to those that attend to me.
Scripture was written, and all Preachers
sent to point the people to me. As soon
the eye of the mind is turned to me, I open
treasury of Christ, and present to view a
of righteousness. I sink the soul into
depths of true humility, and then I cause
to ascend a ladder, containing five steps,
ch are, Illumination, Perseverance, Union,
ire Dependance, and Resignation. Thus
gets into a heavenly atmosphere, and can
inctly discern the still small voice of its
ighty Friend : here the soul dwells in God.

for the valuable intelligence he had received ; and being abundantly refreshed, prosecuted his journey with this charge from Spiritual Worship :—"Be sure to keep the Narrow Way, called Abiding in Christ, and avoid the by-path, called Self."

The Traveller, with many thanks, proceeded on his way, and found he had not so many hills and valleys to pass through as before ; his way seemed easier : "The crooked paths were made straight, and the rough places plain." (Isai. xl. 4.) His countenance looked solemn, and he walked on with a steady pace. Now I perceived two Tempters lying in wait, who said one to the other, "Ho ! here is a Spiritual Traveller ; let us try and lay snares that he may fall, and be stopped in his journey ; then we will laugh him to scorn." So they walked on till they got out of the Traveller's sight, and then began to lay their snares with the nicest art ; but the Traveller having the spirit of discernment, carefully avoided them, and came off rejoicing, while the proud Tempters gnashed their teeth with rage. I saw in my dream that the Traveller frequently refreshed himself with the heavenly fruit that grew by the way, and drank of the living *streams of life*. Thus his happiness increased.

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"his joy no man could take from him." (John xvi. 22.) As he walked on, his ears were delighted with the most ravishing music ; there appeared a company of the heavenly host, whose countenances were glorious, and their raiment white as snow : they had harps of gold in their hands, and this was the anthem they sang :

Come, Christian, to the marriage-feast ;
All things are ready, come in haste ;
The King in thee takes great delight,
He sees thy robes are pure and white ;
We're sent to guard thee, night and day,
From perils that lie in the way ;
Lest dangers thou should'st meet alone,
Or dash thy foot against a stone.

The Traveller found that the King had given

Tears of joy ran down the Traveller's face, and he went on with increased vigour. He had not gone many steps, before he heard a voice behind him repeating these words, "I waited patiently for the Lord, and he inclined to me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise to our God." (Psal. xl. 2, 3.) Turnwell looked round, and to his astonishment and pleasure beheld his former companion pressing forward with alacrity and delight. He soon came up with him, and they found, as iron sharpeneth iron, so a man sharpeneth the countenance of his friend. (Prov. xxvii. 17.) They embraced each other with the tenderest affection, and thus conversed.

Turnwell. My heart rejoices to see thee, Drewback, (which I think is thy proper name;) I never expected to have seen thee again, except standing on the left, in the judgment-day, with thy face gathering blackness.

Drewback. Ah, my brother! if you knew but all, I have had a very narrow escape: it is a mercy I am not consumed.

T. So it is: we can truly say, "Mercy and goodness have followed us all our days." (Psal. xxiii. 6.) But I should like to hear how you

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fared since you neglected my counsel,
we were near the floods of Persecution.

The remembrance of my unfaithfulness
backsliding wounds my spirit, brother, and
like gravel stones under my teeth, but I
my sufferings and dangers may prove
edification to others. Alas! during my horrid
trial, I got into such quagmires and mists,
if I had not perceived it ere it was too
late and cried mightily unto the Lord to pardon
and help me for Christ's sake, who mercifully
heard my cry, and did help me to struggle out,
restored to me my eye-sight, I must have
been for ever lost! I cannot tell you half what
I have suffered since I was led away by that
diabolical fair-faced fiend, for I believed what
he said, and suffered myself to be led by
him quite out of the Narrow Way, till

for a moment blunted the anguish of my mind, but it soon returned with redoubled violence : in this state I could find no happiness ; the remembrance of my past comfort often caused me to weep, and to say, " O that I were as in months past, as in the days when God preserved me ; when his candle shined upon my head." (Job xxix. 2, 3.) I fain would have returned, but pride and shame prevented me. I wanted to get into the Narrow Way without again encountering the thunders of Mount Sinai, and being exercised with such humbling views of myself.

While my mind was occupied with these reflections, I was accosted by one whose name was Self Performance ; he saw my melancholy aspect, and thus began, " Excuse me, my friend ; you seem in trouble : if you will communicate your distress to me, perhaps I can afford you some relief." I felt thankful to meet with one into whose bosom I could pour my complaint. I told him all my sorrow. He smiled, and said, " Don't be down-hearted, I can bring you into the road you wish." He then took me by the hand, and led me out of the most dissipated part of the plain, and conducted me to the Tower of Pride. " This," said he, " is the most celebrated tower in all the plain." An aged person, called Self Love,

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at the entrance, and invited me in. I
y complied, and was conducted by him
a spacious apartment, when he daubed my
with what he called an eye-salve. In this
ment a number of persons were strutting
, among whom were Mr. Highmind, and
al of his relations, namely, Mr. Conceit,
Self Interest, Mr. Self Importance, and
Self Confidence, and they were such clever-
ng, fine-dressed, insinuating sparks, that
ttention of all there was so allured and
ged with them that they cared little for
ne else ; so that persons of real merit
red of but small consequence in their

For instance, those amiable and friendly
cters, who resided on an eminence which
oked the plain, namely, Mr. Take Heed
Mr. Go-on-well, likewise that excellent

shall be wise ; but a companion of fools shall be destroyed." (Prov. xiii. 20.) It is declared, the poor in spirit the meek, the humble, and the gentle, that mourn for sin, that follow after righteousness, purity of heart, and peace-making, are such as shall obtain mercy ; and though they may be persecuted, they are blessed, and theirs is the kingdom of heaven. And it is also written, " The day cometh that shall burn as an oven ; and all the proud, yea and all that do wickedly, shall be stubble." (Mal. iv. 1.) The weight of these important things, which show the responsibility of every human creature, as well as my own, as a probationer in a short uncertain life for an everlasting state of happiness or woe, I know you will consider a sufficient apology for this digression. But to return to the company I met with in the Tower of Pride ; these deluded characters rejoiced to see me, and welcomed me as a companion on their intended journey. We sat down to partake of refreshment ; the table appeared richly spread ; the head dish was Independence, the foot dish was Love of Praise, the side dishes were Self Complacency, garnished with Swelling Words. After we had drank profusely of a cordial called Stupidity, we went on, Self Love leading the way ; the path appearing much wider than that which

was close to the cross. Now this path which I was treading led through a gloomy country, in which were many dreadful precipices and quagmires. I found it much frequented by the unfaithful, who, like myself, had stepped out of the Narrow Way. But I should have told you that what the old man had daubed my eyes with had prevented me from seeing the real state of this country ; so that it appeared when I entered it, much better than it really was.

After travelling a considerable way, I grew tired, and sat me down by the side of a stream, which was called Open Sin ; here I fell asleep. What became of my companions I know not. I suppose I must have walked in my sleep, for when I awoke I found myself on the side of a dreadful precipice, surrounded by dark mountains ; I looked around me for assistance, but could find none ; so I mourned, and wept, and cried aloud for help. In this deplorable situation I heard some steps behind me, and it was sounded in my ears, "Anoint thine eyes with eye-salve, that thou mayest see." (Rev. iii. 18.) Instantly I beheld one in the character of a Physician, who presented me with a small box, containing odoriferous ointment : with this I anointed my eyes ; I could then perfectly see *the horrors* of my situation. I looked around *the land*, but *O* how wretched it now appeared

the stream I had sat by was black and filthy ; the whole aspect of the country was frightful ; I could find no good thing in it. The Physician handed me a large looking-glass, in which I saw myself covered with the leprosy of sin ; but I felt a degree of hope, as the Physician was nigh. I looked up to him with streaming eyes ; he looked on me with tender compassion, healed me of my inveterate disease, and gently supported me with his arm, and led me out of this dreary land. He then directed me to ascend the hill called Self Denial, and to knock at the great gates of the spacious edifice on its summit, called Deep Experience, where I should be thoroughly instructed concerning my journey. After exceeding great toil, having brought myself into a most emaciated state, I accomplished my purpose, and arrived there. I need not tell you more, as I see you have got on the brilliant raiment, which shows you have been there." Thus Drewback ended his narrative, and began to sing,

O ! may I never wander more
From my delightful rest ;
My wretched fall I now deplore,
It wounds my aching breast.

I listen'd to Apostacy,
Gave credit to his word.

(By a slow pace and small degree,
I wander'd from the Lord.)

First he show'd me trouble near,
By which I went aside ;
From every good I turn'd my ear,
And follow'd this false guide.

When my conscience felt the smart,
Shame kept me from the cross ;
I let bold Pride enter my heart,
Which fill'd me with its dross.

For something good in Self I sought,
Self-love so dimm'd my sight ;
I spurn'd salvation, dearly bought,
That pearl that shines so bright.

Some filthy rags I clothed me in,
I thought I look'd divine ;
These could not cover my foul sin,
Or make me purely shine.

When in gross error deep I fell,
I saw my helpless case ;
I cried to be kept out of hell,—
Christ came to my release ;

He took the dimness from my eyes,
Held forth the Gospel-glass,
Which made me Self-conceit despise ;
And thus I cried, " Alas !

" Dear Lord, and canst thou look on me ?
Canst thou the blood apply ?"
He burst my bonds, he set me free,
And wiped my weeping eye.

I saw in my dream Turnwell greatly re
with Drewback on account of his won
deliverance ; and they went on their jo

with redoubled vigour, singing and making melody in their hearts.

After walking some time, they came to a beautiful harbour, on which was written, "Times of refreshing:" (Acts iii. 19 :) here there was a table spread with delicious fruits ; new rich wine and hidden manna ; and, to add to their pleasure, there were travellers partaking of refreshment therein, who welcomed them with the warmest expressions of love. One of them knew Drewback as soon as he saw him, and thus accosted him, "Who would have thought to have met *you* in the Narrow Way, after your falling asleep on the bank of Open Sin ?" "And who would have thought to have seen *you* here," replied he, "after being such a self-conceited Pharisee ? Well, we may truly say we are two wonders." "Why, brother, we are monuments of mercy," replied Formal ; (for this was the name he formerly bore ;) "come, sit down, and let us recount the dangers of our feet."

Now the Travellers refreshed themselves ; and Turnwell engaged the attention of the company, first by relating his chase after Worldly Pleasure, his dreadful change from extravagance to poverty ; the wonderful escape he had from committing suicide ; his awful situation in the Valley of Conviction, when *Mount Sinai* thundered in his ears, and the

delightful view he had of the "Lamb of God, which taketh away the sin of the world." (John i. 29.) When he came to this part of his adventures, the Travellers wept for joy, and rejoiced together, as they had all passed through this valley, and had felt with astonishing delight, humility, and thanksgiving, the matchless compassion of their adorable Redeemer, who had delivered them from the wrath to come, (1 Thess. i. 10,) and purchased for them crowns of never-fading glory; and this was the song that burst from their hearts:—

No costly diadem sparkled round his head,
Ah! no; he drain'd his veins; and while he bled
His pains increased upon him like a flood;
His crimson rubies were composed of blood;
He wore a blood-stain'd crown for you and me,
That we might praise him in eternity.

When Turnwell had finished his history, his companions appeared highly gratified; and Mr. Moral, (for that was the name of the other Traveller who was found with Formal in the harbour) commenced his adventures as follows:—
"In my younger days I was taught, that an attention to morality and the common civilities of life were all that was necessary in order to my obtaining the favour of the great King, and to gain admittance at length to court; but, *should I unfortunately conduct myself amiss in*

some things, what the King's Son had done, being added to my good performances, would make up all deficiencies.

“For a season, I was quite easy and satisfied with these views, which I had received from my father, who was called a Shepherd, under the King's Son, living in an island called Gospel Day. This island was surrounded by many high rocks ; which were called Natural Darkness, on account of their shadow excluding much light from different parts of the island. My father's house was built under one of these rocks, so that we always dwelt in a gloomy element ; our flocks were numerous, and apt to go astray, because my father did not attend with as much care as was necessary, although he had a command from the Head Shepherd (the King's Son) not to let the sheep lie under the rocks, as the pasture was very pernicious, the deadly nightshade and other poisonous weeds growing there in abundance ; but to lead them to that part of the island where the sun shone the brightest, because there the pasture was exceeding excellent. But my father turned a deaf ear to all these commands, and cared little but about eating and drinking, pleasure-taking, and wine-bibbing, and so blinding his eyes, without thought or consideration of that which the

Chief Shepherd had said, 'He that knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.' (Luke xii. 47.) The poor sheep also, through neglect, became lame and blind; and accidents were happening every day: some were torn by the wolf, some wandered on the dark mountains, and some fell into ditches. I was one day looking over some letters my father had sent to him by the Head Shepherd, and was much struck with one of them, which seemed to be of a threatening nature. He pronounced woe to the Shepherds who did not strengthen the diseased, nor heal that which was sick, nor bind up that which was broken, nor brought that again which was driven away. He likewise threatened to come himself, and search his sheep, and seek them out. (Ezek. xxxiv. 11.) There was much more expressed in it in a very alarming way, which made me tremble exceedingly. I knew that my father's flocks were in this miserable state, and if the Head Shepherd should come, he would be ruined. I therefore took the letter in my hand, and sought my father, and expostulated with him; but he treated my words as wind. He said the sheep loved to lie under these rocks; that he dwelt under them himself, *and reared his family there; that he was not*

the only under Shepherd that did so. 'But,' said I, 'father you are acting contrary to the command of the Head Shepherd, for here is his letter.' He rebuked me for reading it, and said it would make me melancholy. 'As for myself,' said he, 'I seldom read these letters; indeed I do not think the Chief Shepherd is so strict as his words seem to express.' With this answer of my father's I was very much dissatisfied, and left him with a distressed mind.

"I retired to rest, and fell asleep, and thought I wandered among the flock; and pondering over their sad condition, I lifted my eyes to heaven, and lo! I saw the Head Shepherd coming; he looked at the sheep with an eye of tender pity; advanced towards me, and said, 'Escape for thy life, lest thou be consumed.' (Gen. xix. 17.) He showed me his hands, and feet, and side, which streamed with blood; and pointing to the sheep, he cried with a loud voice, 'Woe to the careless Shepherds.' I awoke, and started from my bed with a full determination to leave my old way.

"Just at this time I found a letter addressed to me, the contents of which I never before considered. I now sat down, and seriously perused it, and found it contained the most important counsel: there I read, among other things, 'Come out from among them, and be ye

shades into the open light of Gospel-
But I could not but sorrow for my father, &
I hoped and prayed that he might be convicted
of his error before it was too late, lament
omissions, and come penitentially to the C
Shepherd, in order to obtain his grace
pardon, and so escape what he had given
warning of. I was directed by my guide
the Valley of Conviction, from thence to
foot of the Cross, which led me into the Nar
Way; and though I have met with many tr.
I can here raise my Ebenezer, and
'Hitherto the Lord hath helped me.' " (1 S
vii. 12.) Here Mr. Moral concluded, and
Formal began his detail of adventures.

"I was born," said he, "on the Plain
Dissipation; our house was built on a ris
ground, close to the Tower of Babel.

information I needed. Elated with the thought, I soon obtained an interview with him, and he welcomed me to the Tower, when I told him that I had heard there was a crown and a kingdom to be obtained, and asked him how I might secure it. He answered, 'You must have a high opinion of yourself, and look down on sinners; your language must be, 'Stand off, I am holier than thou.' (Isai. lxxv. 5.) You must likewise wear a robe, which will give you a creditable appearance; but this you must make yourself.' He then showed me into a room, where, finding materials, I soon accomplished my task. When I was dressed in my garment, I strutted about, and held up my head with a very proud air. Mr. Highmind remarked, 'Now you appear far superior to your neighbours; and I do not know who deserves the kingdom better than yourself: you have got a good heart; you owe no man anything; you obey the dictates of reason, and you bear a respectable character. Mr. Highmind's servant, named Conceit, now came in, and showed me into a spacious apartment, where there were several more, who said they were bound for the kingdom. I had not been long there before friend Drewback made his appearance, and shortly after we all set out on our journey. We had

not proceeded far when Mr. Drewback fell asleep on the bank of Open Sin : we found it too difficult to awake him, so we went on our way till we came to a little mount, called Invitation ; where stood a man blowing a silver trumpet, and proclaiming a message from the King of the country whither I thought I was bound ; so we stopped, and I listened with the greatest attention, when I heard him repeat these words, ‘ By grace ye are saved, through faith, and that not of yourselves, it is the gift of God.’ (Ephes. ii. 8, 9.) He said much upon our being born again, and being made new creatures, and about our bearing the image of the King. He then gave the trumpet a great blast, and cried, ‘ Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price.’ (Isai. lv. 1.) This seemed all new and strange to me ; so when the herald had finished proclaiming his message, I stepped up to him, and said, ‘ Sir, you astonish me ! I thought we should be saved upon the ground of our works, and these I have been solely depending on ; but if they won’t save me, what shall I do ? ’ ‘ Believe on the Lord *Jesus Christ*,’ said he, ‘ and thou shalt be *saved*.’ (Acts xvi. 31.)

“My companions now grew impatient, and would hear no more ; and as they hastened away, they kept urging me to follow them ; but I was resolved on making further inquiry ; and I proceeded to ask, ‘ Can I get to heaven then, Sir, without works ? ’ ‘ It is your absolute duty,’ he replied, ‘ to maintain good works ; but to place any dependence on them for salvation would overthrow you. It is by grace we are saved, through faith.’ ‘ I do not understand you, Sir,’ said I. ‘ The words grace and faith I am a stranger to.’ ‘ Grace,’ he replied, ‘ is unmerited mercy, freely bestowed. You are condemned to death, and on the brink of ruin, on account of a tremendous debt which was incurred by our forefather, and has been augmented by you : this debt, which you never can discharge, exposes you to everlasting imprisonment, with the loss of a glorious kingdom and a dazzling crown. But the Son of the King to whom you stand indebted, has himself undertook your cause, and paid the whole demand upon you ; and now will graciously grant you the remission of all your sins, and the gift of eternal life, without money or price. You must therefore believe this report, and come to Christ as a ruined creature, to receive his perfect salvation ; and thus coming, you will obtain your dis-

charge, your faith being counted unto you for righteousness. This is grace and faith, which naturally produce works; for feeling grateful for your freedom, you will be careful to do everything in your power to please your Benefactor: you will 'work as though you were to be saved by your works, and yet dépend no more upon them than if you did not work at all;' for you will see that good works are the evidences of our justification, but not the cause of it.' 'Now I understand,' I replied; 'I must be indebted to another for salvation and heaven, instead of earning it by my own good works.' 'Certainly,' said he, 'for if your own works could have saved you, there had been no need of so great a ransom as was paid for you by the King's Son.' 'Then,' I said, 'I am all in the wrong; will you lead me right?' He answered in the affirmative; and taking me by the hand, with great kindness, said, 'Repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.' (Acts iii. 19.) I sorrowed for my sins, and sought diligently for grace and faith, that I might obtain the pardon of them, till these invaluable blessings were bestowed. I have been enabled to *retain my confidence to the present, and to*

stand fast in the liberty wherewith Christ hath made me free."

Here Mr. Formal ended his relation ; so they all rose up, and pursuing their journey, presently came up to some respectable, serious, and very interesting Travellers, whose names were, Mr. Unwearied Pacewell, who believed the promise in Isaiah xl. 29, "He giveth power to the faint, and to them that have no might, he increaseth strength ;" and gave earnest heed to that declaration, "They that wait upon the Lord shall renew their strength ;" (Isai. xl. 31 ;) also Mr. Patience Runwell, who attended closely to the divine command, to "lay aside every weight, and the sin which did so easily beset, and run with patience the race set before him, looking unto Jesus." (Heb. xii. 1, 2.) Mr. Spiritual-armour Sin-tread-down, was likewise of the company, who was so expert, that he, according to order, had put on the whole armour of God, (Ephes. vi. 10—18,) so as to be able to stand against the wiles of the devil ; to withstand in the evil day, and having done all to stand ; for which he had obtained this his name and honourable title. He was a valiant man ; yea, they were all valiant men, and feared not anything they might meet with in the way. So they were requested to take the lead of the company the

remainder of the journey. They did so, and the rest followed joyfully after.

Now I saw in my dream several different paths. Some appeared very showy, delightful, and pleasant, at their entrance, being rather trimmingly set off. Here Turnwell and the others inquired of those excellent persons whom they had so providentially met with, respecting the way, who informed them that there were very dangerous paths, which had at their ends deep destructive pits, which were so concealed from view that persons might suddenly drop into them unawares. While making these inquiries they looked round, and perceived a plain, strait, firm-looking path, without any enticing decorations, with a hand-post erected, which had this inscription thereon, "The King's Highway, the Way of Holiness." This name and title was dear to them. It struck their minds directly, The way to be happy is to be holy. Their serious advisers and spiritual guides appeared much pleased at their ready choice of this way, which was the only sure and safe one; but told them, they must expect to meet with unpleasant persons and things therein, which might obstruct or annoy them; but as they seemed resolute Travellers, determined on the best pursuit, they need fear nothing, for Divine *assistance and* protection would assuredly be

afforded them. Mr. Unwearied Pacewell observed, "You must take care not to engage too much in company with Mr. Slippery Wavering; not but he is very civil; but you must not be enticed by this. Propriety, duty, and righteousness, must be preferred before every thing. He frequently talks much to no profit, and is often filled with strange fancies: he will puzzle and hinder you, for he does not walk like another man; neither for his own comfort nor of those into whose company he comes. You may know him by looking at his feet; he is not shod with the preparation of the Gospel as other good Travellers are; but wears a pair of slight ill-fitting slippers, so that he cannot walk steady. They are sometimes half off and half on, which causes him to slip and stumble, and prevents him from going a proper pace, whereby he often comes with a jolt against those near to him; this is such a surprising hinderance, that he is better avoided, than talked much with unless a few seasonable words could be dropped, if he would give attention thereunto, that he might better equip himself for so important a journey. When they met him in the way they attended to their good friend's advice, saying no more than they hoped would be serviceable, and soon took their leave of him; but they had the pleasure some time after to

hear that he at length attended to the salutary counsel he had received, perceived his error, and got himself better shod. Mr. Unwearied Pacewell remarked, it was well he did, or he would soon have been barefoot; and not only that, but so sore-footed and hobbling, that he could never have accomplished his journey in the limited time allowed to each Traveller, before the gates of the royal city would have been shut.

The leading Travellers cautioned the rest against others, also, observing, "You may see different by-path wanderers, as you travel on, that are not likely (if they keep so doing) ever to come to the right end; pity them and pray for them; and drop some words of good advice as you pass, if you have opportunity, but be hindered by none. St. Peter tells us of those that creep in unawares, (false teachers,) bringing in damnable heresies, even denying the Lord that bought them, bringing upon themselves swift destruction. St. John (2 Ep. 7—11,) also speaks of those who will not confess that Jesus Christ is come in the flesh, and that such are deceivers and Antichrist. Look to yourselves; for he that hath not Christ, hath not God. If any bring not the doctrine of Christ, receive him not; he that biddeth him God speed is partaker of his evil deeds. If these persons *come not with humble penitence before God.*

seeking grace and pardoning mercy, through our Lord Jesus Christ, ere they depart this life, they will be sorely disappointed when they enter another world, to find they have been building on the sand, and not on him the great Mediator and Saviour of the world, even the Rock of Eternal Ages ; but, ' seeing we have a great High-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession,' (Heb. iv. 14,) and keeping in the happy way we have chosen, our end will be everlasting life."

Now I saw in my dream, Turnwell and the rest went on with minds refreshed and encouraged ; and their excellent companions and guides, namely, Mr. Unwearièd Pacewell, Mr. Patience Runwell, and Mr. Spiritual-armour Sin-tread-down, went with their faces heavenward, and also looking well to their steps ; for though the path they were in was firm, straight, and very clean, there were thick miry places on either side, and cavities in various parts. Not but there was plenty of room for several cautious steady persons to travel safely a good pace abreast, though it was not wide enough for careless unthinking people, that might straggle over its boundaries, to go along without danger of being sorely bemired, if not quite fast set in the same, for their egregious folly, The valuable last-mentioned Travellers, I saw in my

dream, went rapidly, joyfully, and manfully on, calling out one or other of them several times, "Hinder me not, seeing the Lord hath prospered my way." The other Travellers had just reason to esteem their company, and thought it much too good to lose ; so they put forth all their powers, looking heavenward to the Lord Jesus too : and thus obtaining strength from him, they wonderfully and comfortably kept pace with them, and made great progress in their journey. But this fair path was not free from young serpents, and the Travellers supposed the father of them which poisoned our first parents, was not far off. These young subtle ones, though they appeared many of them small, somewhat sightly, and almost harmless, had the old one's sting and poison about them.* They crept out of their holes, and might have reached the middle of the path, but the spiritual leaders were so incessantly watchful, and quick-sighted that they perceived them at their first approach ; for, as before observed, though these valiant ones looked upward, and had their minds above the earth, yet they kept good guard against that which might hinder or injure them in their way below. Not any of these creatures escaped their notice, and they allowed them no *advance*, which the old serpent perceiving, he did

* These little serpents are what many call little sins.

not come forward, but crept away. All the Travellers attacked them sharply ; Mr. Unwearied Pacewell gave them strong, bruising, deadly strokes on the head. Mr. Patience Runwell gave them forcible strokes in the same manner, and Mr. Spiritual-armour Sin-tread-down, who was always sword in hand, (namely, the sword of the Spirit, which is the word of God,) nimbly got their heads under foot, cut them to pieces, and left them a spectacle on the ground, for the encouragement of the Travellers that were coming after. Thus they all went on triumphing and singing of redeeming grace and dying love, that such deliverance and strength was afforded to the Lord's labouring, travelling servants by the way, which rendered the path a safe one, as that which would have destroyed them, fell before them.

Now I saw in my dream they began to come near to the comely residence of one Mr. Spiritual Mind, who noticed them. He knew they were Travellers bound for the kingdom, by their having made choice of that path which brought them by his house. He therefore hailed them, saying, "Happy Travellers! heavenly pilgrims! keep on, you are in the right way; you are near your journey's end, and you will soon arrive at a beautiful sea. There is a narrow deep passage to pass; but fear not, you will be safe with your Pilot, he will bring you through

with joy and triumph. The Travellers thanked Mr. Spiritual Mind, and went on their way rejoicing and singing with the poet,

“Strangers and pilgrims here below,
This earth, we know, is not our place;
We hasten through the vale of woe,
And, restless to behold Thy face,
Swift to our heavenly country move,
Our everlasting home above.

“Patient the’ appointed race to run,
This weary world we cast behind;
From strength to strength we travel on,
The New Jerusalem to find;
Our labour this, our only aim,
To find the New Jerusalem.

“Raised by the breath of Love Divine,
We urge our way with strength renew’d;
The church of the first-born to join,
We travel to the mount of God;
With joy upon our heads arise,
And meet our Captain in the skies.”

A beautiful prospect now opened to the Travellers’ view, and proceeding on their way, they speedily came up to a pleasant-looking, boundless ocean, on which was a beautiful vessel just ready to sail. A conversation now commenced between the Travellers and the Captain.

“What port are you bound for?” said one of the Travellers?

Captain. The Desired Haven.

Turnwell. What sea do you call this?

C. The Ocean of Mercy.

T. What do you call your ship ?

C. The Good Hope through Grace, with the Seal of Divine Redemption.

T. What is your name, Captain ?

C. My name is Fearnot.

T. Who is your Pilot ?

C. Emmanuel.*

T. Is there any fear of the ship being lost ?

C. O no, Sir, not while the Pilot sits at the helm ; and it is never out of repair. Many a soul it has conveyed safe to the Desired Haven.

The Travellers thanked the Captain for the intelligence he had given them, and they all ascended the side of the ship by a ladder called Perseverance, and were heartily received on deck by the Captain. "Welcome on board my vessel," said he. "You have not told me your names ; but we generally call our passengers 'Heirs of salvation.' (Heb i. 14.) You will find good accommodation in my ship. I have good strong cables, which I call Experience. My anchor I call Hope, which has never failed yet, or made ashamed. (Rom. v. 5.) My sails I call Prayer ; and we have now a most prosperous gale to the coast whither we are steering.

Now I saw in my dream the Pilot, in crimson robes, sat majestic at the helm, and the passengers shouted aloud for joy while the ship cut

* Which, being interpreted, is, God with us. (Matt. i. 23.)

its rapid way through the ocean. They had a safe fair voyage, and soon came in sight of the land whither they were bound, the land of Durable Riches and Permanent Felicity. But just before the port there was an unpleasant passage or creek, which all voyagers were obliged to go through before they could enter the haven. It was called the Passage of Dissolution. It was narrow, and full of dark-looking water, and a ghastly figure, with a great dart in his hand, was in the midst thereof, known by the name of Death, or the General Mortal Foe. Their situation now appeared to them truly alarming, but they thought on their Pilot, and they knew nothing was too hard for him; and looking firmly at the terrific appearance, they perceived that the piercing point of the dreadful weapon which he held was broken off, which it is recorded was done by the Redeemer on Mount Calvary, so that this tyrant had no power to hurt those who were sheltered under his divine protection. The Travellers then called most fervently upon him, who was at that time particularly near at hand to help, and he came commandingly forward, holding out his strong arm against the face of this deadly foe, crying, "Mighty to save." (Isai. lxiii. 1.) "*I looked, and there was none to help, therefore mine own arm brought salvation.*" (Isai. lxiii. 5.) "I

have made intercession for the transgressors." His appearance was so glorious, and his voice so powerful, that Death's visage altered, he shook and shrank, and became so enfeebled, that he moved not his hand while the Travellers passed him, which they were obliged to do when the ship somewhat descended into the hollow or deep place he stood in, and had some degree of power over ; but the gallant vessel soon rose above the stream ; those words being fulfilled, "I will ransom them from the power of the grave ; I will redeem them from death ;" (Hosea xiii. 14 ;) and having arisen, sailed rapidly towards the Desired Haven.

After a little time, I saw in my dream the Travellers looked around them, and lo ! the Mortal Foe had disappeared. This king of terrors, and terror of kings, was no more to be seen ! The happy Travellers then began aloud this triumphant song, "O death, where is thy sting ! O grave, where is thy victory ! Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 55—57.)

I saw in my dream their heavenly Pilot had now brought them safely to the entrance of the port to which they were bound ; when they turned, and beheld at a little distance on the left a most horrible pit, wherein they were told Death cast the prisoners of mortality, who

loved the world, the pleasures, gains, and evils of it; those who trifled away their time, considered not eternity, and the importance of a happy future state; who had not sought grace and pardoning mercy through the great Redeemer, nor fled to him for refuge as the hope set before them. These neglecters of the great salvation exposed themselves to the tyranny of Death's destructive power. The Travellers then exclaimed, "O how sad a thing! Truly, as the Scripture saith, 'What is a man profited if he should gain the whole world, and lose his own soul?'" (Matt. xvi. 26.) Reflecting on their own escape, love and gratitude glowed in and broke from the hearts and lips of the Travellers, to their glorious Pilot and great Captain of their salvation, the King of kings, and Lord of lords, that had given them the victory over Death, and delivered them from the horrors of the pit; so they all joined in singing the inspired song, "Now unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, to him be glory and dominion for ever and ever. Amen." (Rev. i. 5, 6.) They now turned their thoughts from this dismal subject, and viewed with thankfulness the beatific prospect that was before them. Celestial light beamed upon their souls. A brilliant company

appeared at a little distance, and they thus gave vent to their enraptured feelings,

“Eternal glory to the King
That brought us safely through ;
Our souls shall never cease to sing,
And endless praise renew.”

Now I saw in my dream ministering angels, sent forth to minister to the heirs of salvation, conveyed them to the blissful shore, which led on to brighter and brighter scenes, as yet not unfolded.

These happy Travellers by land and water, who had passed through the diverse mazes of this mortal scene, and had now reached the blissful region, soon mingled with the brilliant company before-mentioned, and swelled the grand ethereal anthem, which burst in sounds seraphic on their ravished ears, as follows, “Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and to the Lamb for ever and ever.” (Rev. v. 13.)

Whilst the heavenly scenes were going on from glory to glory, no more distinctly appeared to my astonished and delighted sight. So I awoke.

In deep consideration, I thought on the important significations the views that had thus appeared before me were calculated or designed to convey to my mind, which left such a savour thereon, for many days, that I cried out, “O let me die the death of the righteous, and let

my last end be like his!" (Num. xxiii. 10.) O how mean and little did the pomp of Emperors and Kings, the splendour of courts, titles, large estates, immense fortunes, which must all be left behind to perish in a burning world, (2 Pet. iii. 10,) appear in my view, when I recalled in thought the heavenly scenes and brilliant company my dream had portrayed.

I turned my thoughts on the other hand, and considered the pitiful state of the ungodly, because the sacred word declares, "that the wicked shall be turned into hell, and all that forget God." (Psal. ix. 17.) I cried out, "O that they were wise, that they understood this, that they would consider their latter end." (Deut. xxxii. 29.) The appearance of Death's horrible pit came fresh into my mind, with the words of the Psalmist, "The pit is digged for the ungodly;" and I thought, O that I could stir them up to see their danger; stir them up to serve the Lord, to forsake their sins, to seek him by sincere repentance and faith in our Lord Jesus Christ, for I considered the compassionate words of the Lord, "Seek ye the Lord while he may be found; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, for he will have mercy upon him." (Isai. lv. 6, 7.)

My thoughts turned again, and I considered

the blessed state of the truly devoted Christian; even in this life, this vale of tears, he has a hope beyond the grave, an immortal hope, as an anchor sure, which reaches within the veil; and however storms and tempests may beat about him, these cannot intrude into his eternal rest, nor hinder his reception there; and where his treasure is, there is his heart also, and that is, in heaven. But some may say, My treasures are my earthly property; religion is a gloomy thing. Not so; its pleasures are sublime. True religion, the religion of the Lord Jesus Christ, gives sight to the blind, strength to the weak, and life to the dead in trespasses and sins. Wherefore it is said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;" (Eph. v. 14;) and the Saviour declares, "He that followeth me shall not walk in darkness, but shall have the light of life;" (John viii. 12;) but, truly, we have to deny ourselves, and take up our cross daily; but is it not to deny ourselves of that which may injure us, and impede our course heavenward, and incur his displeasure? and is it not to deny ourselves in that which it is every Christian's duty and privilege to do, properly expressed by "renouncing the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh?"

The religion of the Lord Jesus Christ purifies

the heart, regulates the conduct, clears away the dross, gives pure gold in its place, removes pebbles, and presents pearls in their stead. True religion is that alone which we can carry with us into another world, when all friends and all things earthly must leave us and we them ; this will accompany us to the realms of bliss, where glory will complete what grace begun below. But more,—a true Christian's is the best and happiest life in this world, though such are often none of the richest, but quite otherwise. Yet they have God for their friend, angels for their guard, and an inheritance incorruptible and undefiled for their eternal abode.

Reader, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.) "To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life : but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil ; but glory, honour, and peace, to every man that worketh good : for there is no respect of persons with God." (Rom. ii. 7—11.) Remember time is short, eternity is approaching, and the *Judge* standeth at the door.

Reader, again I say, what is your state ?

Are you a stranger to God and his holy ways? or have you known them and departed from them? or are you neglectful, indifferent, and caring for none of these things? or are you living in the practice of sin and rebellion against God? "Thus saith the Lord, Consider your ways." (Hag. i. 7.) "Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee." (Job xxxvi. 18.) "God now commandeth all men everywhere to repent." (Acts xvii. 30.) "To-day if ye will hear his voice, harden not your heart." (Heb. iii. 7, 8.) "Lest he swear in his wrath that you shall not enter into his rest." (Heb. iii. 18, and iv. 3.) "For what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away." (James iv. 14.) "Seek the Lord, and ye shall live, lest he break out like fire." (Amos v. 6.) "Humble yourselves in the sight of the Lord, and he shall lift you up." (James iv. 10.) Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles, and the Almighty shall be thy defence: thou shalt make thy prayer unto him, and he shall hear thee, and the light shall shine upon thy ways." (Job xxii. 21—28.) "And the Redeemer shall come

to them that turn from transgression, saith the Lord." (Isai. lix. 20.) Are you a sincere servant of the Lord Jesus Christ, a child of God? He saith, "Where I am, there shall my servant be." (John xii. 26.) Goodness and mercy shall follow you all your days, and everlasting life at the end. Are you a sincere seeker of the Lord Jesus Christ? striving against sin; humbly and fervently beseeching pardon for the same; desiring to love him more and serve him better; praying for grace and strength continually to keep his holy blessed commandments, and that he may cleanse you from all your iniquity, by his most precious blood? for, "he is able to save them to the uttermost that come unto God by him;" (Heb. vii. 25;) go on, against the world, the flesh, and the devil, and he will be with you, and you will at length come among the happy number spoken of by the prophet Isaiah, chap. xxxv. 10; "The ransomed of the Lord shall come to Zion with everlasting joy upon their heads, and sorrow and sighing shall flee away." "And there shall be no more death, neither shall there be any more pain" (Rev. xxi. 4.) "For the Lord shall be to thee everlasting light, and the days of thy mourning shall be ended." (Isai. lx. 20.)

H. C. AND E. T.,

Animatus Antici

